January 5, 1954

The LUTHERAN Witness

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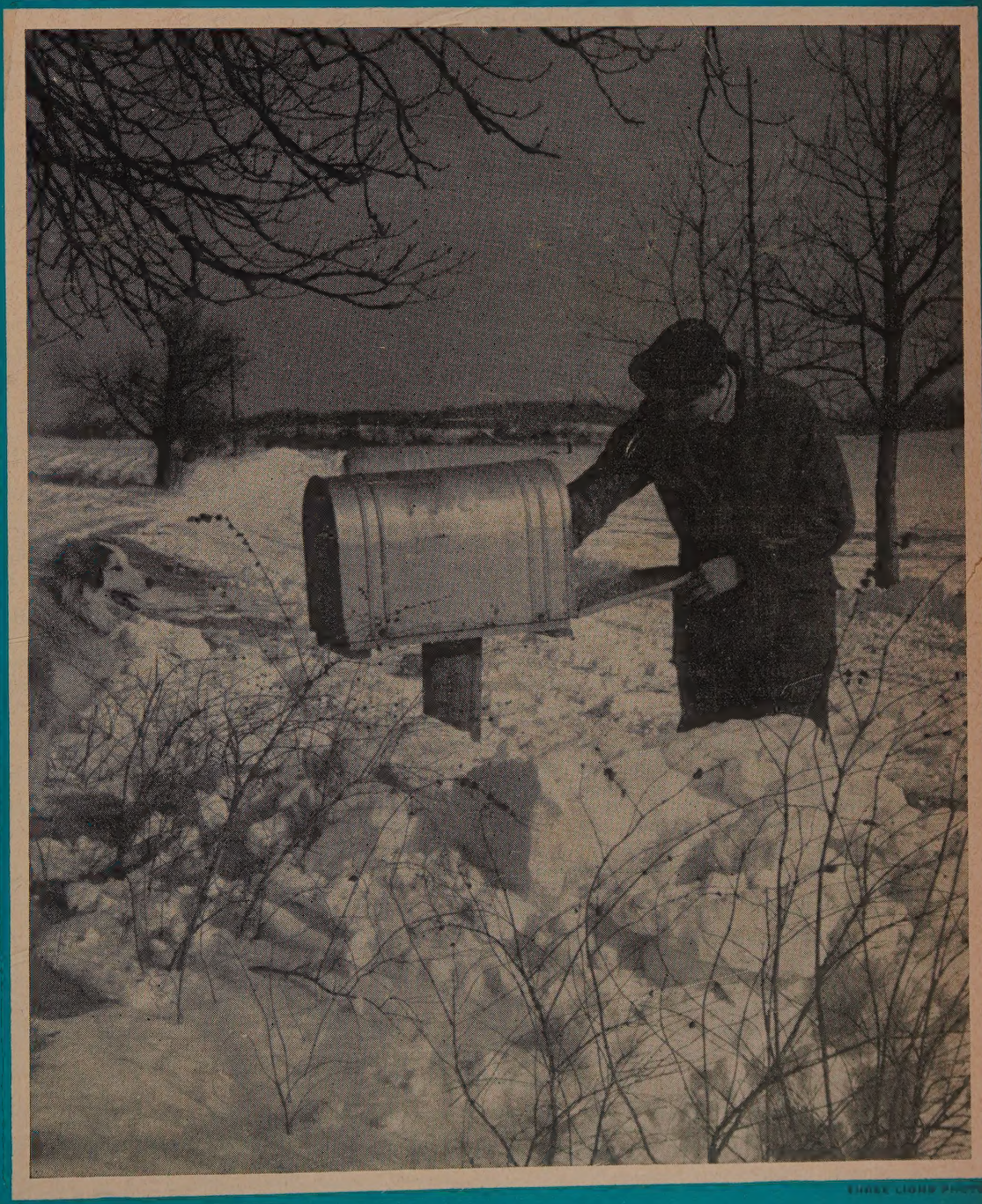

LIFE Photo

Farmer gets his mail — and *LUTHERAN WITNESS* — from the roadside box

PACIFIC LUTHERAN
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Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

DISAGREES

Elmer A. Kettner's letter (LUTHERAN WITNESS, October 13) which concerns itself with the use of "classical hymns" in our church services prompts me to ask if the very name which he gives these hymns does not indicate that, textually and musically, they express the faith and worship of many nations and generations. We should add to our hymnal the best which is to be found in the hymnals of our fellow Americans; and so, if a fuller representation in our hymnal of the many heritages of hymnody in the Church had been encouraged, we would eagerly agree. But a step in the opposite direction appears ill advised. The hymnals of our neighbors reflect an increasing tendency to adopt our hymnody. Why, then, should we consider it wise to reject it for our own use? And are we wise if we accept that which they seemingly consider inferior to our heritage? The great interest that other American hymnals are showing our chorales demonstrates that they do not "completely fail to express" the worship of Americans living and worshiping in 1953.

St. Louis, Mo. HANS BOEHRINGER

"EVENING WRECKED"

One evening after I finished reading the letter "All Things to All Men" in the last LUTHERAN WITNESS, I felt as though lightning had knocked me out, and the rest of the evening was all wrecked for me. I still say that our dear old Lutheran Church has the most beautiful and suitable melodies and hymns, and the most powerful prayers that ever have been proclaimed.

Evansville, Ind. M. A. M.

"HAT OFF"

My hat off to Pastor Kettner for his excellent letter in the October 13 issue. His viewpoint deserves to find more frequent expression in the columns of the WITNESS.

St. Louis, Mo. H. W. GOCKEL

"GUIDING PRINCIPLE"

I should like to voice my wholehearted agreement with the letter of Elmer A. Kettner concerning the use of so-called "classical hymns." I personally have learned to appreciate these hymns and certainly believe we should do all we can to help our people to learn them. But it takes a long time to learn to appreciate these hymns. What are we to do in the meantime? Shall we insist on singing a majority of "good old Lutheran" hymns, or shall we endeavor to select for the majority of our hymns those that are well known to our worshipers? There can be only one Christian answer!

I honestly believe it is most difficult for Lutherans in the Midwest to realize what it is like to endeavor to attract people to a Lutheran service in the areas where Lutheranism is almost unknown. It is one thing to hear 600 voices sing a "classical hymn" in a large Midwestern Lutheran church. It is another thing to hear that same "classical hymn" attempted by a small congregation in territory without Lutheran background!

I have nothing against "classical hymns," but in deciding when to use them we must be guided by the principle: "What is best for the Kingdom of God?" The Great Commission requires that we win men for Christ; it does not insist on people singing certain hymns. When Saint Paul said: "I am made all things to all men, that I might by all means save some," he certainly meant that, short of denying Christ's truth by word or deed, he would do "anything under the sun" to save a soul. That must also be our guiding principle. Souls must be won for Christ, and no hymn dare ever be allowed to stand in the way!

Quincy, Mass. PAUL G. SINGLE

FOR THE RECORD

To keep the record straight, let me say that I do prefer most Lutheran chorals above every other hymn. We sing them in our church, too. Personally I do not care for the kind of "tum-te-dum hymns" referred to by correspondents who have replied to my letter.

The real issue was the implication that if someone didn't like our hymns and general prayer, he couldn't be a good Lutheran. That was the matter to which I replied. You covered that in your editorial on "Letters."

I believe that people must develop a taste for good music. It takes time. Meanwhile I want to hold them for the Kingdom while they are growing in their appreciation of good hymns.

Wollaston, Mass. ELMER A. KETTNER

NEW YEAR'S DAY

The New Year Is Hallowed unto

Ex. 12:1-28

O Christ, our Paschal Lamb,
Whose love and sacrifice are
Cast out the leaven of our sin,
And make Thy people pure and

The year is new — oh, make it
A treasure from the gracious
Thy people pledge their days to
While safely anchored in Thy

As we approach this open gat
Forgive our past and stains
No fallow field our lives will be
If daily mercies here unfold.

Thus may we through a joyous
Within Thy kingdom work and
To rescue men from living death
And Thee our fleeting moments

WALDEMAR B. STREUFE

★

THE QUEST FOR CHR

According to legend, the traditional
the Wise Men is on the outskirts of Bet
Here the three discouraged Magi found th
Star reflected and continued their journey.
again His Word became the Way, the Tru
the Life.

We three kings
Lost our WAY when nightfal
Eclipsed the shaft of light,
Obscuring Judah's purple hills
Mantle of darkness.

Our camel caravan
Tarried at a well.
Dared we believe the TRUT
Was that His star reflected in
Sparkling waters of the well?

Once more, like a diamond
In the sky, its luster led us
To the Treasure of our quest
We found the Jewel of eterni
The Gift of LIFE.

ESTHER SCHUESSL

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, Mo

Direct all correspondence on business matters and changes of address of subscribers to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

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tistical Bureau, Lutheran Building, 210
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Much of our news is received from Re
News Service, the News Bureau of the N
Lutheran Council, and our Department o
lic Relations.

PRINTED I

THE LUTHERAN WITNESS, January 5, 1954, Vol. LXXIII, No. 1

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.50 strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mai special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

The Lord Our Strength

—even in the Atomic Age

By GEORGE V. SCHICK
Professor of Old Testament Interpretation
Concordia Seminary, St. Louis

BY EWING GALLOWAY, N. Y.

Christ, the Lord of the lands

The eighteenth Psalm is a grand hymn of praise and thanksgiving to Jehovah, the God of Israel, which David composed when he saw himself fully freed from the power of all his enemies and especially that of his particular foe, King Saul. From 2 Samuel 22 it appears that the Psalm expresses the sentiments of the aged David in his last days, when he could look back on the entire panorama of his eventful life.

Measured by purely human standards, the account of David's rise from a humble origin to king of the united Israel is a story of personal success. Many under similar circumstances would not hesitate to glorify themselves. But such a thought was far from David's mind. The very first verse of the poem strikes the keynote of what was uppermost in his heart in the hour of his triumph: "I will love Thee, O Lord, my Strength."

The words give us deep insight into David's character. He was no faultless saint. But from youth to old age he loved the Lord with a love that permeated his entire being and enabled him to see the Lord's guiding hand in all the events of his life. And so to Him who is Strength and gives strength to those who love Him be all glory and praise!

We may make the opening words of the Psalm our own to provide hope and comfort as we advance into the new year. Many uncertainties face the world in which we live, and a war with atomic bombings is a fear-inspiring threat. No one any longer feels secure. Nations are arming themselves as never before. It is the duty of governments to provide protection for their citizens. But it is a different thing to put one's complete trust in weapons only and retire God from this earthly scene. The Christ to whom is "given all power in heaven *and* in earth" rules supreme also in our atomic age. Weapons alone will achieve nothing, but there is need of the strength which the Lord Himself imparts by granting wisdom, counsel, and men able to guide the world through the perilous days ahead to peace and harmony. As citizens of the community in which we live we gladly contribute our share to its defense, but our security ultimately lies not in human might, but in the truth that we love the Lord, and He is our Strength. "Oh, blest the land, the city blest, Where Christ the Ruler is confessed!" When the nations of the earth gather in the shadow of the Cross, aglow with love for Him who bore the crown of thorns for them, and draw their strength from Him, then, and then only, will the pall of fear lift and true peace reign on earth.

For all who labor and are heavy laden with the burden of life our Lord has the invitation: "Come unto Me." Buoyant youth and old age that only stands and waits, the rich and the poor, in short, all the children of men, are the object of His concern and the source of His tears if we hear Him not. But if we follow Him, our trust will not prove vain. As this new year ebbs away and we scan the way we have come, we shall find ourselves able to say: "I have loved Thee, Lord; Thou hast been my Strength."

"Adoration of the Magi," Tintoretto
COURTESY, CITY ART MUSEUM OF ST. LOUIS

"We Have Seen His Star"

By LUTHER P. KOEPKE
Professor of Religion, Valparaiso University

Holy Scripture does not tell us how the Wise Men from the East knew that the star indicated God's plan of salvation in the birth of the Child of Bethlehem. The Bible does not tell us whether these Wise Men had been believers for some time or whether God revealed the birth of His Son through a special revelation. We are not told how the star indicated the Savior's birth, but we do know that it did. What is more important, Scripture clearly indicates that the Wise Men came in faith to worship the newborn King of Kings. The Magi made their long and arduous journey over the hot desert sands and through the cold desert nights, first to Jerusalem and then to Bethlehem, to bring their gifts to the manger and to worship their Lord. These Wise Men now have become an integral part of the Chistmas narrative. They step out of the unknown, have a few brief hours in the Biblical account of God's first Christmas, and return to the land from which they came, never to be heard from again. Nevertheless, they have made a mark on history, because they were connected with Christ at the first Christmas.

Power

During this festive season, more than nineteen hundred Christmases removed from the first appearance of the star of Bethlehem, our eyes again are directed to the stars that symbolize this event and the more important event of the One who lies in the manger at the inn. As we look back at the first appearance of the star and to Him to whom it points, we now notice from the passing of many Christmases the power that lies in the Child of Bethlehem. Externally this power is demonstrated by the fact that though at the first Christmas the Child was refused lodging at a village inn, He now has an open door to hundreds of millions of homes to welcome Him. Though Christ was crowded out by the commerce of the town of Bethlehem, commerce now accords to Christmas a reception that requires months of preparation every year. Whereas Holy Scripture itself must needs date the birth of the Christ Child by the year of a Roman Caesar and his governor, Cyrenius, the Roman calendar now counts its dates from the Bethlehem manger. The birth of the Savior under the star of Bethlehem has been the only event in all the world's history powerful enough to split time. The external power of Christmas is further shown by the fact that every empire that existed then is in ashes now. Every reigning philosophy present then has been forgotten. Many new and great things have risen since but, failing the test of Christmas, have perished or are perishing. Yet Christmas survives, an ancient season and the most youthful one we know.

Internally, the power of Chris is demonstrated by the fact that same power that drew the Wise from the East draws the sinner t manger of Bethlehem for forgive of his sins and life and salvation. then, is the power of God, operati His love toward mankind. The in nation of the Lord is the greatest p that exists in the world.

Hope

Under the star in the manger lies the hope of the world even t many Christmases removed from first appearance of the star. This Wise Men realized long ago when, ing from a distant land, they she their superstitions, all false beliefs knelt down to worship their God.

The hope of Bethlehem as exe fied again in our celebration of Ch mas is the hope of our world toda a world of difficulties the star of B lehem points to the fact that God entered into the life of man and man and the world can be through what God has done. Our hope, our last desperate hope, lie neath the star of Bethlehem in words of a loving God who has "Come unto Me, all ye that labo are heavy laden, and I will give rest."

Also for us as individuals the hope in the Christ Child lying be the star. When we look at our ow dividual personal lives, covered blemish and shot through with sin when we realize that we ourselve unable to do anything pleasing i sight of God, then the star of B lehem once again appears, and the of God shows itself in the voice o which says to us: "I am come th might have life, and that ye might it more abundantly."

Love

Under the star of Bethlehem i manger also lies the greatest de stration of God's love for all man The Wise Men long ago recognize love, and as this love had affected lives, they gave Him of their gifts love of God which comes down to of us personally is recognized whe voice from the manger says t "I have loved thee, I have called by thy name."

Again during this Epiphany th of Bethlehem stands above the ma telling us of the power and the and the love of God. If we rea message as the Wise Men read also will come and worship Him. ing down before the manger, we our gifts and dedicate to Him and alone our whole existence, "for in we live and move and have our b

Toward the Mark

By MARTIN H. FRANZMANN
Professor of the New Testament, Concordia Seminary, St. Louis

HERB WEITMAN, WASHINGTON UNIVERSITY

The Christian's life is a runner's life

When the cripple at the Gate Beautiful had his Epiphany, when Peter said to him: "In the ne of Jesus Christ of Nazareth, rise and walk," he did not sit and con-mplate the perfection of his newly estored limbs; he leaped and stood nd walked. The Magi did not contem-late the star as an interesting addition o astronomy. They came and wor-hiped. "*Rise,* shine, for thy Light is ome." "*Walk* in the light as He is in ne light." To have Christ as Lord — nd that is what His Epiphany means — s to be set in motion.

Moralism says: *Strive* that you may e redeemed thereby. Mysticism says: Be redeemed that you may rest from ll striving and repose in the Godhead. esus Christ tells us that we are re-eemed *for striving:* "That I may ap-rehend" — grasp, lay hold of — "that or which also I am apprehended of Christ Jesus," Paul wrote to the Philip-ians (ch. 3). The Christian life is a unner's life, an athlete's life, a life of oncentrated energy and ever-renewed outhfully elastic tension. The Chris-ian rejoices as a strong man to run race. We are runners in a race.

Direction

Our life has direction from Epiph-ny: we are tensed and pointed: I follow after, if that I may appre-end." "The eye precedes the hand, he hand precedes the foot, and draws t on," an eminent theologian puts it. The whole man is involved. "Reaching orth unto those things which are be-ore, I *press* toward the mark," the Apostle emphasizes. The old vanity nd frustration of our self-centered, elf-contained, and self-destroying life s gone, with its false starts, its bad reams, its fumbling and stumbling, its vild spurts of directionless energy. Our life is one, and it is full. There is lways something to do, always some lace to go, and the doing and the going re our delight.

The fetid air of boredom that filled ur little space is blown clean away, nd in God's outdoors again we are unning a race. Strangely enough a acer is never bored. He never com-plains about the same old grind — one foot up and the other foot down, always the same old air when your foot is up, and the same old ground, cinders at that, when your foot is down — over, and over, and over again. A miler doesn't seem to be discouraged by the fact that his goal is a whole mile away. He sees the relevancy of the first hundred feet of his course quite as clearly as that of the last hundred.

Discipline

This runner's life means a life of discipline: "Not as though I had already attained either were already perfect," Paul writes. That is the way the perfect are minded. Christian perfection is a constant consciousness of imperfection, of a not-yet. "Whoever *is* a Christian, is no Christian" (Luther). The race is long, it is still running. The race is hard; we must have an eye to ourselves; we gather up our energies, husband them, concentrate them: "Every man that striveth for the mastery is temperate in all things." "I keep under my body and bring it into subjection." This is not the sickly asceticism that despises the body, but the virile discipline of the contestant who controls his body and makes it serve the direction of his life.

Renunciation

And discipline means renunciation: "Forgetting those things which are behind." There isn't time for everything, and there never will be, even for all the good things. The good must give way to the better; a good that stands in the way of the best is no good. We must drop whatever hinders our reaching forth unto those things which are before, however good it may seem. I believe my Lord Jesus Christ is better than my hobby, my leisure, my time, my liberty, my money, my car, and I act in that faith. Faith acted upon is faith strengthened. We run the better and the more joyously for having laid aside every weight.

The Goal

In the light of Epiphany, our runner's life, our life with its direction, its discipline, its renunciation, its concentration of all powers toward a goal, *has* a goal that is both goal and prize in one. "I follow after, that I may apprehend that for which also I am apprehended of Christ Jesus." I work, I run, but it is not I after all; it is the grace of God in Christ Jesus which is with me. The Lord Jesus who has laid hold upon me is striving in my striving, so that I can do all things through Him that empowers me. He shall bring me to that goal, to the prize of the high calling of God in Christ Jesus, to that glory of being ever and wholly with Him; the glory at which our imagination stops and our tongue falters; that glory which but for the Spirit's aid we cannot even pray for as we ought; that glory that reaches into our lives, even here, even now, and puts the vigor of hope and the resiliency of sure confidence into our running feet.

This is not hyperbole; this is not an airy and unsubstantial idealism. This is realism, the only realism; this is the reality of the fact that our Light has come, and that it is an energizing and creative light that must fill every nook and cranny of our little, humdrum lives. Here are victories to be won, not without dust and heat. Run! It may not seem to be a spectacular race. But run; for the Father and the Son and the Holy Ghost are there. Forget what is behind, without regret and without looking back, give up the good for the better, and the better for the best. Run this day as if it were your last — for all we know it may be.

Most of your problems will evaporate in the heat of the race, and the rest you will have the strength and wisdom to solve. "Press toward the mark!"

YOUR SYNOD

THE PRESIDENT

Next to the Christian day school and the Sunday school as agencies for the indoctrination of future active members of our doctrinal Church is *instruction prior to confirmation* — a very important phase of spiritual growth. This means not merely the memorizing or reviewing of Luther's Small Catechism and a fixed number of Bible passages — though to know Bible texts is of inestimable benefit throughout life — but also to understand them ever better and to realize more fully what they mean for our faith and life.

The hours which the pastor is permitted to spend with his catechumens, whether they be children or adults, are solemn, sacred hours, which call for conscientious application on the part of both pastor and pupils. During these precious hours the pupil learns at the hand of God's holy Law to know himself as a poor, miserable sinner, hopelessly lost. But by the blessed Gospel he is assured that he has been redeemed from sin, reconciled to God, justified before the Lord by the suffering and death of Christ. During these blessed hours his faith is strengthened, motivation to godliness of life is given, Christian character is molded, eyes are focused on heaven, yes, God's elect are prepared for the mansions in our Father's house.

Sometimes parents complain that their children must go to instructions too long, or that the children are required learn too much. Is this actually tr Did not Jesus say: "Blessed are they hear the Word of God and keep it"? called the hearing and learning of Word the *"one thing needful."* Sho we think less of it for ourselves and our children?

The Board for Parish Educat encourages all pastors' and teachers' c ferences and congregations to place important item on their agenda.

May God continue to bless the w done during the period of instructi prior to confirmation!

JOHN W. BEHNKEN

BOARD OF DIRECTORS

The 11 voting members of the Board of Directors of Synod met December 3 in joint session with a like number of men chosen by the Fiscal Conference, as authorized by the Houston Convention (*Proceedings,* p. 641). "A careful and detailed survey of the present financial program of our Church" was made, the various departments of Synod having submitted complete reports as to what they considered critical needs. Three long sessions were held to study these requests. Most of the needs will be given further careful study by four subcommittees, three members of the number elected by the Fiscal Conference being added to each of the divisional committees of the Board of Directors. They will meet February 4, the day before the next regular meeting of the Board of Directors.

One of the most urgent matters before the Board of Directors was the report of the Synodical Radio and Television Survey Committee, which favored activating the television grant given to our Station KFUO as a commercial TV station. After a long and careful discussion it was resolved to activate the TV grant as a project of Synod KFUO-TV and to make the necess funds up to $350,000 available a credit. Radio Station KFUO is to commercialized as soon as possible.

An interim Board of Control for new Senior College was appointed u recommendation of the Board for Hig Education. This Board has been look after the necessary legal transactic with the aid of our synodical attorn George Eigel.

M. F. KRETZMANN

SECRETARY OF SCHOOLS

The 1953 statistics for Synod's parochial schools in North America show a gain of 7,120 pupils in a total of 107,319 enrolled. The 1952 gain was 4,725; in 1951: 3,748. At 30.7 pupils per teacher, which was the average in 1953, the 7,120 net gain would require 232 additional teachers. But the demand for new teachers is far greater because it includes the number of those who must be replaced. In 1952, 634 teachers had to be replaced; 199 new classrooms had to be supplied; 833 new teachers were needed. The major losses occur in the area of women teachers, not among men teachers.

In 1953 the number of teachers lost to our elementary school system was 642. There was a net gain of 201 classrooms. These figures call for a total of 843 new teachers. For this group our teacher-training institutions were able to furnish only 344 in the spring of 1953 (120 men and 73 women graduates; 151 men and women two-year college students), or 40 per cent. Congregations themselves were compelled to find 60 per cent, or 499, of new teachers.

Some congregations were compelled to engage non-Lutheran teachers, because Lutheran teachers were not available.

Synod's teacher-training colleges are able to furnish only 40 per cent of the demand. Contrary to the notion of some, there is no oversupply of teachers. The Houston Convention, which expanded considerably the work of training women teachers, adopted a goal of furnishing about 600 men and women teachers a year. That goal is admittedly a compromise and will not be reached until some years from now.

Since eight or ten women would have to be trained to replace one man, because of the difference in their years of service, the action of the Houston Convention will not by far meet the present demand for women. The demand for women teachers developed during the past decade or two when not enough boys were urged to serve the Lord in the teaching ministry.

The regulation teacher in our Synod is historically the long-service man. average tenure of office is close to years. He is the only teacher who officially an advisory member of Syn

To reduce the annual loss among teachers, to save congregations and I trict officials the annual agony of find hundreds of teachers in addition to institutional supply, we should train call more high-tenure men.

Fortunately, the graduation of r teachers has greatly increased. Con gations can now help to alleviate teacher shortage by calling men g uates, for this spring we shall again h a large number of men graduates.

The Lord has richly blessed schools. The present enrollment in N and South America is 113,429, a gai 40,007 in the last ten years. There now 3,693 teachers, a gain of 1,401 ing the same period. This net gain al is a fair-sized school system. Let us grateful to God and take the best sible care of the rich harvest!

A. C. STELLHORN

The Psalter

The Lord of Winter

Ps. 147:16, 17: "He giveth snow e wool; He scattereth the hoarfrost e ashes. He casteth forth ice like rsels; who can stand before His d?"

Much of the land, these winter days, is covered with a blanket white. New Year always conjures pictures of snowy fields and icy ls and a fire blazing in the hearth. akes life more rugged, but it es the earth more beautiful.

Looking over the winter landscape, are reminded of the question that d once addressed to Job: "Hast u entered into the treasures of w?" Treasures are there, indeed. In the snow we find the treasure God's providence. He who deed the snowflake — delicate and mplex — designs your life and mine. We see God's providence at work nature. He sends the snow and the to cover the earth, to give warmth d moisture to the seed. When ringtime comes, that seed will spring and yield its fruit.

Our lives are that way too. When are buffeted by the gales of adver- and chilled by fears and doubts, nter often seems long indeed and ringtime far behind. But in God's od time the sun of His mercy shines ain, and the seeds of hope spring th. We cannot know spring's rmth without winter's chill.

That is God's way of dealing with Grace follows sin; hope follows spair; joy follows grief; life follows ath. It is true in nature. It is just true in the Christian life.

In the snow we find also the treas- of God's purity. "Pure as the ven snow" is more than a figure speech. It is God's own way of picing the spiritual purity that is ours ough Christ. "Though your sins be scarlet," His Prophet assures us, ey shall be white as snow."

Think of that promise when you the snow. It makes the earth look re and clean. It cloaks grime and liness. White is the color of beauty. And white is the color of God. He vers the filthy rags of our sin with white and shining garb of the rits of His Son, which we put on faith. By grace "we are pure as He pure." That is God's promise.

The robe that we wear is made ite because the robe that His Son re was made red.

THOMAS COATES

And Jesus Said

My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand.
John 10:27, 28

What is the watchword of the hour — is it not security, security of nations, countries, families, individuals, security in the economic, political, and physical sense? Woe to the statesman or legislator who refuses to give security priority among the objectives of his program! Is there a more important security than the one of which Jesus reminds us: "What is a man profited if he shall gain the whole world and lose his own soul?" The thought of it is neither new nor dishonorable. Did not the saints of the Old Testament yearn for it? Think of the words of David (Ps. 55:6): "Oh, that I had wings like a dove, for then would I fly away and be at rest!"

As we enter the new year with its uncertainties and its many pitfalls for our soul, the word of Jesus in the caption comes with a sweet reassuring message. He speaks as the Good Shepherd to those who are His own and promises them security. Two important thoughts which find expression here should be given special emphasis. One is that the Good Shepherd unfailingly knows His sheep. Whoever is Jesus' own, even if he should not be considered as such by his fellow men, or if on account of poverty, lack of superior mental endownment, social insignificance, defamation of enemies, or other untoward circumstances he might fear that his true identity is hidden, the Good Shepherd will recognize him as a member of His flock. The other thought is that the Savior will keep away all harm from His followers and with His omnipotent hand lead them safely to eternal life and happiness.

This truth is particularly significant to the simple Christian as he contemplates the future. While others may consider him a spiritual giant, a marvel of stability, he knows his own frailty, his proneness to yield to temptations. "O Christ, help me!" is his prayer. In the text Jesus replies, "I shall protect you."

Is not all this a bid for recklessness, for audacious, unbridled sinning? Not at all. The promise comes to those who are the Good Shepherd's own, who hear His voice and follow Him. Are we among them?

WILLIAM F. ARNDT

The Creed

"CHRIST"

Christ means the Christened, or Anointed One. God anointed Jesus with the Oil of Gladness, with the Holy Ghost and with power.

No longer need any individual or ethnic group ask the question of yesteryear: Art Thou He that should come, or do we look for another?

The Scriptures resoundingly testify to the Messiahship of Jesus.

Peter made what is known as the Great Confession when in Caesarea Philippi he said to Jesus: "Thou art the Christ, the Son of the living God."

Caiaphas put Jesus under oath: "I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God." Methinks angels leaned over the parapet of heaven, whilst devils in hell held their breath to catch His "Thou hast said."

When He, the Son of the Highest, entered our race at its weakest point, the angelic herald proclaimed to the shepherds: "Unto you is born . . . a Savior . . . Christ the Lord."

Later on, the fallen angels were constrained to corroborate the testimony of their former Companion-in-bliss, admitting: Thou art Christ the Son of God (Luke 4:41).

To aged Simeon it was revealed that he should not see death before he had seen "the Lord's Christ."

Andrew was way ahead of the Synagogue in identifying the prophecies with Jesus. Said he to Peter: "We have found the Messias," which is, being interpreted, the Christ.

Martha said through her tears: "I believe that Thou art the Christ, the Son of God, which should come into the world."

The woman at the Well of Samaria showed a deep insight into the *prophetic* office of the Christ when she said: "I know that Messias cometh, which is called Christ; when He is come, He will tell us all things." Jesus said: "I that speak unto thee am He."

Paul set forth the *priestly* office of Jesus when he insisted that "Christ must needs have suffered and risen again . . . and that this Jesus, whom I preach unto you, is Christ."

John the Divine saw, in the clarity of heaven, the *kingly* office of Jesus delineated, for the seer wrote: "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

For the here and now and forever: "JESUS IS THE MESSIAH!"

ERWIN KURTH

Editorials

A New Name for a New Age

"His name shall be called Jesus, for He shall save His people." New Year's Day on the church calendar reminded us that the name of Jesus was actually given as divinely directed. With Jesus the new order came into being.

Historians may give our age any label they wish. If they see history only with their own limited perspective, they may call it the age of revolution. It will be neatly classified with the other revolutions of mankind, and some may even find some progress from revolution to revolution. Historians will also seek the causes of the various revolutions. Secular historians will not judge historical events in the light of eternity. Hence they will lack a proper evaluation.

Regardless of the evaluations of secular historians, God is having His way, after all, in the revolutions and convulsions of human nature. Psalm Two nails down the thought that the enemies of Christ have set themselves against God and His Anointed. But the day will come when they will have to acknowledge Him as supreme; some with spiritual affection, others as beaten and prostrate enemies.

We are living in the days of the new covenant Jesus came to establish. It is not a mere reformation of the old, but something completely new. And when the course of this world is run, we shall see the new heaven and the new earth. Then there will be no more revolutions. Let us not lose sight of God's eternal purpose as we hear conflicting or depressing news stories or as we study the evaluations of human historians on the events and eras of modern history. For God's children the end will be glorious.

Grace at Mealtime

Saying grace at mealtime is a time-honored religious custom. In offering a prayer of thanksgiving for the food before us we show that we are aware of our dependence on God's grace and bounty and that we realize our duty to thank Him for the benefits we are receiving. God gives all His creatures their food in due season.

When we ask God to give us our daily bread, we should think of others also, so that they might receive their needed portion. Voices of hunger fill parts of the world, and we should implore the Lord to relieve the poor.

Several months ago newspapers carried a story of a Lutheran minister dining with his family in a restaurant. The family bowed their heads, and one of the children quietly said grace. Diners at the next table heard this; they were impressed and wished to do likewise, but did not know what to say. The proprietor also became interested and requested the wording of appropriate prayers. These he printed on his menu cards. The idea spread to other restaurants and to other cities. A hotel chain, according to a newspaper account, had taken to the idea; several railroads also were considering the printing of table prayers on their dining car menus.

It is gratifying to read that the religious custom of saying grace is receiving public recognition. To begin a meal without first asking the Lord's blessing is pagan.

It behooves all children of God to bow their heads and thank the Giver for the food He has given. At the time it would savor of display and ostentation in a p restaurant crowded with people to request someone t the blessing aloud, as if it were the desire to push religion on the public. Times and circumstances may cases, of course, but it is best to do such things in a manner, without attracting undue attention.

The Cross Over the Door

In the town of Bethlehem the Christians place a over the door on their homes, so that everyone may that a Christian lives within.

How may your neighbors learn to know that yo a Christian? On the one hand, by your living at hon it becomes the children of God; on the other hand, by ularly going to church and worshiping God, in whom profess to believe. The Apostle says that the faithful lowers of Jesus Christ do not forsake the assemblin themselves together. They continue steadfast in the A tles' doctrine and fellowship, in the breaking of bread in prayer. Our Lord Jesus said to the Jews: "He th of God, heareth God's words; ye therefore hear them because ye are not of God." By worshiping at home at church, and by your missionary visits to them, neighbors learn to know that you are a Christian.

Investigate Aid Appeals

Huge sums, as high as 85 per cent, collected for " fare" organizations, went into the pockets of charity moters, a New York State Committee was told rece A director of philanthropic research for the Russell Foundation estimated that rackets collected some $100,00 in the U. S. last year in the name of charity. The comm will propose laws to curb such abuses.

Although the Lord accepts sacrificial offerings His dren make for charitable purposes even if these gif times flow into wrong channels, it behooves us as stewards to investigate the various appeals for aid w come to our door. St. Paul directs us to "do good . . . cially unto them who are of the household of faith." charitable organizations of our Church should always ceive first consideration. The officials of these groups, are consecrating their lives to the spiritual and phy rehabilitation of our less fortunate fellow men, will dis our gifts to the best advantage.

Post-Christmas

We are still in the afterglow of Christmas. The e of the carols are still ringing in our ears, and the pag have not left our memories. To many, the festival primarily one of sentimental emotionalism — a spirit w well dispense with. What we dare not forget, what we carry with us till the next Christmas and all the follo Christmases of our earthly life is the realization that C mas is not complete without Calvary and the Open T The Holy Infant must become the Man of Sorrows an Victor over death. Only then will Christmas have la meaning.

ır Necessity, God's Opportunity

"Necessity is the mother of invention." Man's need for sportation mothered the wheel. The terrible necessity of ning a war gave birth to the atomic bomb.

But though we travel faster to Chicago now than ever re, we are no better people when we get there than people who lived before the airplane. Though we are rtained by a thousand and one media of amusement week, we are notably unhappy and frustrated.

Hiroshima and Korea indicate with bold exclamation that the needs are not color television, power steer- new inventions.

Ve need reborn hearts, consecrated souls, and God- spirits. We must be made new creatures in Christ, wave of terror and destruction will engulf the earth as man has never seen.

But, as always, "necessity is the mother of invention." necessity is God's opportunity. God's strength is made ect in our weakness.

It is still the Lamb of God, Jesus Christ, who is God's rtune Answer to every human necessity. A radical , as is our sin, requires a radical cure.

The opportunity for healing and forgiveness, life and ation, comes to every human being in the Gospel of st.

This has great implications for our life today. But a man ot be reshaped by outward reform — a little spit-and- sh of piety and morality.

He must have a new spirit, born at the foot of the Cross living upon the Word of God.

G. A. MERKENS

(NOTE: Reprinted from the *San Antonio Express*. The author e 26-year-old pastor of Concordia Church at San Antonio, s.)

ıe Unbelief of Believers

Yes, even believers have a measure of unbelief clinging ıem, even outstanding children of God. "Not as though d already attained, either were already perfect." Abra- and Sarah laugh with derision when the long-awaited is promised to them. Moses and Aaron doubt when promises water to Israel from the rock. Elijah sits n in almost hopeless dejection under the juniper tree asks God to take him away. Zacharias asks for a sign n the birth of John is announced. The frightened Apos- scream for fear when in early dawn they see a "ghost" ing on the water. Peter defiles himself with shameful anity because he does not trust the power of Jesus to ect him in the high priest's palace.

So it is with us. At times our souls magnify the Lord our spirits rejoice in God our Savior. Then again our s cleave to the dust and imagine that God has forsaken Unemployment, sickness, dangers, leave us worried dejected. We plod along our daily path of duty as gh God were dead.

One cure for such sinful distrust is to ever remember ord's almighty power and gracious promises, for "if God ed not His own Son, but delivered Him up for us all, shall He not with Him also freely give us all things?"

What's the Answer?

ED. NOTE: *Since requests for information regarding doctrine and practice of the Lutheran Church cannot always be adequately answered on our Letters page, this column of the editorial section will offer questions and answers of general interest to our readers. Prof. O. E. Sohn, who teaches a course in Pastoral Counseling at our St. Louis Seminary, will conduct the column.*

Question: Does the practice of Close Communion conform to the Holy Scriptures and Lutheran Confessional standards?

Answer: The basic consideration for the practice of Close Communion is the inspired Apostle's precept that a man examine himself before communing lest he be an unworthy communicant, "not discerning the Lord's body" (1 Cor. 11: 28, 29). While the words are primarily directed to those who wish to commune, they place a measure of responsibility also upon the congregation and its pastor, lest by the neglect of watchful care they contribute to the delinquency of unworthy guests and become partakers of their sins (Acts 20: 28; 1 Tim. 5: 22c).

The normal situation is that only members in good standing be admitted to the Holy Supper, which good standing is established by acceptance of Christian instruction and living a Christian life. It may be forfeited, however, because of adherence to false doctrine and unholy living after Christian discipline has been spurned. Members of sister churches are admitted by a transfer or a guest card. Members of other churches should be directed to their own churches. Incidentally, similar direction should be given members of sister churches. The alternative is that the former receive the required instruction and the latter obtain a transfer and become members of our Church. In an emergency, however, a faithful pastor may commune those who repent and profess the essentials of faith, including the doctrines of the Real Presence and of the Lord's Supper as a means of grace.

Naturally, neither the congregation nor the pastor undertakes to judge men's hearts, but is guided by the persons' statements and actions. Where these manifestly violate Scripture and reveal impenitence, admittance to the Lord's Table cannot be granted. It is understood, too, that the pastor will proceed evangelically and with the welfare of each soul in mind. On the other hand, we must remember that it is the Lord's Supper, not ours, and we must be guided by His directives. Christian love should safeguard an erring soul against an unworthy Communion.

Question: Should a memorial wreath be donated for a departed non-Christian, lodge member, or member of some other church?

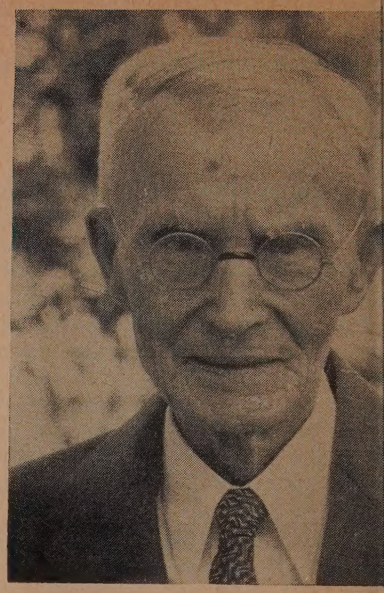
Answer: May you give flowers? If so, you may also give a donation for missions or charity to express your esteem for the departed one and your sympathy for his survivors. The spiritual estate of the deceased does not determine the rightfulness of such a gift. Naturally, Christians will devote memorial wreaths to worthy Christian causes. Given for church work, these gifts aid in bringing the saving Gospel to people who are still without Christ.

O. E. S.

An Interview with Pastor Henry F. Eggert, 96 Years Old

70th Anniversary of Ordination

By GLENN EINSPAHR
Concordia Teachers College, Seward, Nebr.



The Rev. Henry F. Eggert, 96 years

"How far back do you want to go?" I asked the Rev. Henry F. Eggert of Seward, Nebr., who celebrated his 96th birthday August 24, and who observed the 70th anniversary of his ordination September 17.

He began with his days at Concordia Seminary, Springfield, Ill. With a broad grin he recalled Springfield was nicknamed "The Coffee Mill" back in 1878, because the main building of the seminary was a perfect square. A small tower topped the building. Above the tower rose a flagpole which, on special occasions, was adorned with a flag. In the students' imagination the flag formed the handle of the mill.

"The Coffee Mill" was no place to memorize sermons, according to Pastor Eggert. "You had to preach at least one sermon for Prof. A. Craemer," he said. "On the north side of the seminary was a cow pasture, where most of the students walked to and fro while memorizing; they added what they considered appropriate gestures."

"The students did mission work, too," the nonagenarian asserted, "especially among the Negroes who lived near the college." During his second seminary year a professor asked him to stay a while longer during the summer to do mission work among the Negroes.

From the seminary, Pastor Eggert went into a field of many and varied experiences. Because of a shortage of pastors in those days, students were sometimes called for a three-month period — just long enough to instruct a class for confirmation. After Pastor Eggert had served three of these three-month periods, Professor Craemer urged the young Eggert to accept a call to Cottonwood Falls and Strong City, Kans. He passed a colloquy and was ordained September 17, 1883.

When Cottonwood Falls, the older of the two towns, refused to pay a fee to the company building a railroad near by, the town was by-passed. Strong City, a good mile away, soon grew up along the tracks. To accommodate the members in both places, a church and a parsonage were built midway between the towns, because most of the members walked to services.

Before the pastor married, he called a corncrib "home." Upon his arrival in Strong City, the congregation owned nothing. To start school, they rented a corncrib which had two small rooms. The pastor used one for his living quarters and taught school in the other.

That year there were 18 pupils. When each one was seated, the teacher, who was in the front of the room, had no way to get to the back. When the benches were placed into position — the men of the congregation had made the benches — the aisles were cut off.

During an earlier vicarage in Iowa, the young seminarian was about to start a new confirmation class in the parlor of a farm home. Evidently the farmer had heard about the necessity of discipline in educational methods. Before the first lesson the farmer accommodatingly but tearfully presented several switches to the vicar. "But I never had to use the switches," Pastor Eggert reminisced with joy.

During the same vicarage he preached for a pastor 10 miles away. It was winter then — in Iowa. After the service the vicar started to walk home, but with difficulty because of the high snowdrifts. A rabbit did, too. The vicar enjoyed a rabbit dinner.

Recalling his many years in Kansas, Pastor Eggert related a misfortune of his congregation at Cottonwood Falls and Strong City. After he had served there for three years, the congregation, by mustering its cash and its iron-muscled will, managed to get a church building under construction. The rafters were in place, the roof ready to be shingled, the siding was on, when a twister leveled the building and left the congregation "broke" and disheartened.

Pastor Eggert wrote the editor of *Die Rundschau*, a weekly newspaper published in Milwaukee. The publication of his letter, relating the congregation's plight, brought many letters of condolence and enough cash to rebuild the church completely.

In traveling to his seven parishes — Diamond Creek, Middle Creek, Four Mile Creek, Olta, and others — it was not uncommon for him to meet Indians on the road, then a mere trail across the prairie. Once he had to detour around two fighting bulls.

Not to be forgotten was the time he came to a home where he expected to hold a burial service for a woman in one of his parishes, only to find that she was improving nicely. A relative who had come from the woman's home at Seneca saw Pastor Eggert at Berne, where he was instructing a conf tion class that day. The man re that the woman was dead. The was that the doctor had told hi by the time the man arrived hom woman would surely have died. Eggert went to Carson Post where he lived, prepared a fu sermon, and set out for Senec days without telephones or othe communication, the mistake wa derstandable. The woman, who to see her grandchildren, visite pastor after he retired and mov Nebraska.

In the Carson Post Office a man who owned many farms held mortgages on many others th ened foreclosures on people wh tended to join the Lutheran ch Nevertheless the people had en courage to join the church.

Pastor Eggert related these other incidents as factually and c tively as a newspaper reporter gave no signs of being proud but r thanked the Lord for the privile serving Christ for 52 active years

August 24, 1857, Henry Egger born in Linne, Hanover, Ger Eleven years later his parents to Milwaukee, Wis. Pastor Frie Lochner of Trinity Church confi Henry on May 14, 1871.

Some brethren ask, "Is Pasto gert the oldest pastor in The Lut Church — Missouri Synod?"

He lives with his daughter, Renata Eggert, in Seward, at church regularly, takes an inter District and synodical work, and with the yard work and other ch Mrs. Eggert died March 15, 1945. hard to realize that he is 96, but easy to see how blessed are those trust in the Savior.

IN MEMORIAM

† Väinö I. Salonen †

1890—1953

When the Free Lutheran Church of ...nd was organized, God gave it ... pastors. Due to His blessing ... have always — about 29 years — ...ed in the same faith, doctrine, and ...ession. In addition, there has been ...arm brotherly love among them. ...oldest of them, Pastor Väinö I. Sa..., died January 3, 1953, at the age ...

...is life and work are closely asso...d with an important part of the ...ish Church's history. He was first ...mber of the Finnish State Church, ...he left after strong inward strug... He then joined the Confessional ...ran Free Church, in which he ...fully served until the end of his ...

...While a high school student, he ...ht decisive struggles. The ordinary ... which his parents practiced could ...satisfy the longing for the assur... of salvation. But God gave him ...e through His holy Word and par...arly through Paul's Epistle to the ...tians, which the young man stud...with the aid of Luther's excellent ...mentary.

...low Väinö Salonen wished to study ...logy. Some older students advised ...not to start until a year later, so ...he might be more mature to resist ...influence of Rationalism which he ...d meet at the University of Hel... Since there was no other school ...raining ministers, even those who ...ed to be faithful to the Lutheran ...ession had to study in that univer... theological department. To escape ...influence of the teaching which was not in harmony with the Scriptures, Salonen worked very hard to complete his studies as soon as possible and was graduated only two and a half years later. In classes he defended the right doctrine; when he did so, he had support from only one other classmate. Later Salonen told other young students that they should not stay in the school of theology longer than necessary because it was like "a sooty smokehouse."

After Brother Salonen was ordained, he served as assistant pastor in several congregations. When in sermons he drew a clear distinction between Law and Gospel and fought against false doctrines, his adversaries complained to the Board of Directors of the Diocese. Then young Salonen became assistant to a minister who was a true Lutheran. After this older pastor died, Salonen carried on alone.

Later Salonen received a regular position in Lahti. It was at that time that we discovered that Christians in Finland were entitled to establish congregations in which the Lutheran doctrine could be taught in all purity.

Brother Salonen desired to join those who decided to leave the State Church. The headpastor of the congregation in which Salonen served, pressed him to stay; when the latter said that false doctrines must be avoided not only in word, but also in deed, the headpastor threatened him with a complaint to the Board of the Diocese. Salonen answered: "It's up to you." Then the headpastor tried to win him by explaining that the large State Church offered its pastors far more opportunities to work among people than the small Free Church. Finally Brother Salonen's old, gray-haired father came to him and asked: "How can you live if you leave the State Church?" The son answered by quoting 2 Cor. 6:18: ". . . I will be a Father to you, and you shall be My sons and daughters, saith the Lord Almighty." His conscience was guided by the Word of God. After participating in conferences in which the rights and obligations of the Christian congregation were discussed, he left the State Church, and on June 2, 1924, he joined one of the free congregations which was just organized in Lahti, and which had called Pastor K. Valve to be its pastor.

Brother Salonen received a call to a congregation in Middle Finland. He organized two other congregations. For the last 20 years of his life he served as pastor of three congregations, separated from one another by great distances. He did not spare himself to preach to these congregations. In the winter he used skis when he went to visit individual members. He was especially gifted with the ability to give private spiritual guidance.

During the last war he taught Latin in a school. He translated Zorn's *Brosamlein* into Finnish and was secretary of the Board of the Evangelical Lutheran Free Church of Finland.

While he preached the Word of God, his own soul was nourished. He openly confessed a childlike faith in his heavenly Father. In his personal life, as pastor of his congregations, and in synodical matters he stood for Truth and rejoiced in it.

We miss this faithful witness of the Truth. Many Christians also in foreign countries share our sorrow. May his memory help us to be steadfast in faith until we reach the goal which he already has attained.

A. A. Uppala, Finland
Translated by E. P. Penttinen

NEWS

Portals of Prayer," the devotional ...lets published by Concordia Pub...ng House, had an average edition ...,000 in the year in which the series ... inaugurated, 1937. The current ... English edition in 1953 was ...ed in 675,000 copies.

... takes from eight to ten weeks to ... the devotional booklets to India, ...e Christians in that country re... the copy weeks after the be...ng of the first devotion. C. P. H. ...tly completed arrangements with ...onaries in India to ship them ad...e copy on tissue stock instead of ...inished paper used for U. S. edi... The booklets are reset and printed ...adras for distribution in India. ...e the number printed there is not ..., the distribution is growing.

The faculties of the Springfield and St. Louis seminaries began the first of a series of joint meetings on the campus of the latter school, December 4 and 5. The group discussed "The Meaning of 'Doctrine'" on the basis of theses presented by Profs. W. W. F. Albrecht of Springfield and L. W. Spitz, St. Louis, and heard essays on "Evangelical Practice" by Prof. M. J. Naumann and "The Word in the Word" by Prof. Walter Roehrs. Dean L. C. Wuerffel led a discussion on "The Program for Student Preaching."

Pres. A. O. Fuerbringer and Prof. M. H. Franzmann, both of St. Louis, were elected chairman and secretary, respectively.

Synod's Board of Directors appointed Raymond C. Rauscher, 43, controller of The Lutheran Church — Missouri Synod. His appointment became effective January 1. He succeeds Walter H. Schlueter, although Mr. Schlueter will continue as treasurer and business manager.

Mr. Rauscher has been assistant controller since September, 1952, and has also served as personnel manager for Synod's headquarters at 210 N. Broadway, Saint Louis. Prior to that time he was connected with Lambert Pharmacal Company, of which he was made assistant treasurer in 1950.

Raymond C. Rauscher

Although he lives in Normandy, Mo., he and his family attend Zion Church (Robert Lange, pastor), near the downtown section of St. Louis. Mrs. Rauscher is the former Ruth Schrader. The couple have two children: Clifford, 14, and Janet, 11.

Pastors, delegates, and guests at the 35th convention of the Slovak Evangelical Lutheran Church, Akron, Ohio

The 35th convention of the Slovak Evangelical Lutheran Church, which met at Akron, Ohio, October 7 to 13, 1953, resolved to appoint a special committee to study the advisability of affiliating with The Lutheran Church — Missouri Synod as a Slovak District.

Other important resolutions are: The Board of Directors of Lutheran Haven (children's and old people's home, Slavia, Fla.) is to be expanded to include representation from each of the Slovak Church's geographical districts. Their synodical fiscal year is to begin January 15. Congregations were urged to conduct their services in a more uniform manner, according to the orders of service in the *Lutheran Hymnal.* The synodical president is to appoint a Board for Young People's Work to study methods for the improvement of youth activity in Slovak congregations. The next synodical convention is to begin on Saturday morning and close Thursday evening, to afford greater participation of lay delegates. A jubilee issue of *Tranoscius* (Slovak Hymnal) is to be published in the near future. Congregations were urged to review annually pastors' and teachers' salaries and bring them more nearly in line with the income of other professions.

The convention heard three essayists: 1) The Rev. W. C. Birkner, Secretary of Missions and Stewardship of the Central District of the Missouri Synod, who spoke on "The Practical Application of Christian Stewardship"; 2) the Rev. John Daniel of Bethlehem, Pa., "The Revised Standard Version of the Holy Bible"; 3) the Rev. Stephen G. Mazak of Cudahy, Wis., "A Practical Study of the Doctrine of the Call."

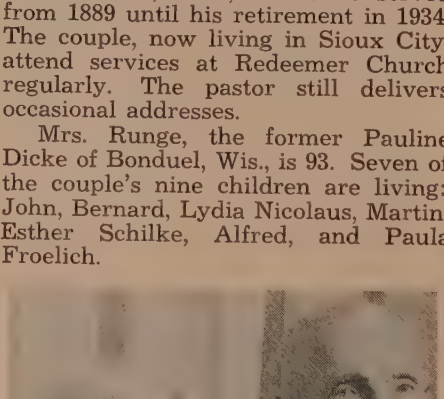
Drs. Ottomar Krueger of Akron, President of the Central District of the Missouri Synod, and Karl Kurth, Executive Secretary of the Mission Board of the Synodical Conference, also addressed the convention.

At convention services the Rev. Joseph Fabry preached in Slovak for the opening; Missionary Theodore Pelikan, on furlough from the Nigerian field, preached in English for a mission service; the Rev. John Horarik of Toronto preached in Slovak and Dr. George Dolak of St. Louis in English for two festival services; and the Revs. Joseph Kucharik and Stephen Tuhy conducted the Slovak service for the adjournment, when the elected officers were installed: President, the Rev. Paul Rafaj; Vice-Presidents, the Revs. John Bajus and J. G. Majoros; Secretary, the Rev. Stephen M. Tuhy; and Treasurer, John Fenich.

Fifty-three pastors, 20 lay delegates, and two synodical lay officials were registered for the convention, which was held in St. John's Church (the Rev. John Kovac, pastor).

The Rev. and Mrs. Carl Runge of Sioux City, Iowa, celebrated their 70th wedding anniversary October 12, 1953. Pastor Runge, now 94, was ordained and installed at St. Paul's Church, Sioux City, July 8, 1883. After ministering to that congregation for six years, he was called to St. Paul's in Charter Oak, Iowa, where he served from 1889 until his retirement in 1934. The couple, now living in Sioux City, attend services at Redeemer Church regularly. The pastor still delivers occasional addresses.

Mrs. Runge, the former Pauline Dicke of Bonduel, Wis., is 93. Seven of the couple's nine children are living: John, Bernard, Lydia Nicolaus, Martin, Esther Schilke, Alfred, and Paula Froelich.



The Rev. and Mrs. Carl Runge

Missouri Synod congregation sent more than one half million of clothing in response to a rece peal, the Rev. Werner Kuntz, S director of World Relief, annour December.

In addition to shipments mac co-operative basis, specific shi from the Board of World Relief November, 1953, included a larg ment of clothing and shoes, plus grant, to Synod's staff in Hong which ministers to refugees from munist China. A similar shipm 25,000 pounds of clothing, shoe yard goods was sent to the Rev. Moll of the Lutheran World Fede staff in Jerusalem. Much assi Director Kuntz added, was also to impoverished people and ch in the Russian Zone of German to refugees in Berlin, 87 per c whom are reportedly Lutheran. contributions, he said, are ur needed to purchase and ship foo medicines to meet many other ty emergency need as they arise in ous areas throughout the world.

With a resurgence of heathe gions in Asia, the United Natio world public opinion should be a to the issues of freedom of fait religion in the Far East, Dr. C Lund-Quist, Executive Secretary Lutheran World Federation, to *Evangelischer Pressedienst* (new letin of the Evangelical Church o many), in Hamburg, after he re from a tour to Australia, Indo Hong Kong, Malaya, and Indi looks upon the issue of religious dom as "one of the most acute national problems of the day."

The first history of the So Baptist Convention, compiled by William Wright Barnes of South ern Baptist Theological Seminary Worth, Tex., was published b Broadman Press in January.

One section of the book state Southern Baptists voluntarily erate in some areas with other d inations, and why the group, same time, does not join the Na and World Councils of Churches

. John's Congregation, Libby, , is sponsoring a foreign broad- f the Lutheran Hour over the in- tional station in Tangier, Africa, ost of approximately $190 a year. Montana District Edition com- s: "That makes a tangible project courage Lutheran Hour contribu- "

iss Louise Becker, who died in as City, Mo., Nov. 25, 1953, be- hed in her will a trust fund of $35,000 to $40,000 to aid needy nts entering St. Paul's College, ordia, the Rev. O. E. Heilman re- d in his local church bulletin.

he editors of "Jahrbuch fuer Li- k und Hymnologie" (*Yearbook of gics and Hymnology*), published sel, Germany, have chosen Profs. E. Buszin and Arthur Carl rn of Concordia Seminary, uis, and President Conrad Ber- ff, Augustana College, Rock l, Ill., as the three outstanding rities in the fields of liturgics and ology to represent North Amer- In addition to America and the n nations, nine other countries — en, Finland, Denmark, Norway, nd, Holland, France, Switzerland, taly — will be represented in the ook by contributions from the re- ive countries' most prominent fig- in liturgics and hymnology.

veden's Free Churches, spear- d by Dr. Lewi Pethrus, leader of entecostal movement in Sweden, hed a campaign against the Je- h's Witnesses by distributing 0 copies of a pamphlet attacking ect. Free Church leaders have arranged for mass meetings in and towns throughout Sweden rn Christians against joining the whose 6,000 members in that ry were extremely active during ast year.

When the Rev. George J. Meyer of Bristol, Conn., united his son Dr. Geo. J. Meyer of Stokesdale, N. C., in marriage with Miss Barbara Cline of Winston-Salem, it was the tenth time he performed the marriage ceremony for one of his children. The marriage was performed on October 31, 1953. Rev. and Mrs. George J. Meyer are the parents of ten children, of whom Dr. Meyer is the youngest.

The New York State Court of Appeals upheld the proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church. This highest tribunal of the State, by a four-to-two decision, affirmed a decision by the Appellate Division of the Supreme Court of New York that civil courts have no jurisdiction in the proposed merger because no property rights were involved.

"In controversies such as this," the Appellate Division said, "ecclesiastical or doctrinal questions may be inquired into only in as far as it may be necessary to do so to determine the civil or property rights of the parties."

The Cadman Memorial Congregational Society and the Cadman Memorial Church, Brooklyn, N. Y., had filed the appeal to try to prevent the merger, which would create a United Church of Christ with more than 2,000,000 members.

Of the 5,715 Congregational Christian Churches in the U. S., 54 per cent, or 3,120, approved the General Council's proposed merger, 1,433 did not vote, and 1,162 disapproved.

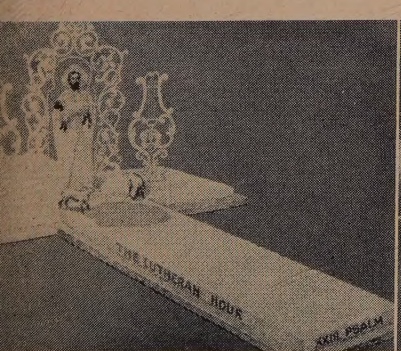
All nine members of the original 1902 confirmation class of St. John's Church, Convoy, Ohio, who recently held a reunion, are still active communicants in The Lutheran Church — Missouri Synod. In gratitude for the blessings of God the group sent a gift to the Lutheran Hour.

Congressman Walter H. Judd of Minnesota pleaded for a rededication to the Christian faith in an address at the annual Festival of Faith service in Public Hall, Cleveland, in October. "We believe that truth is from God through Jesus Christ; that forgiveness of sin is not something man can buy or earn, and that there is only one head of the Church — Jesus Christ. Protestants believe that as Luther found in the Scripture the answers to his spiritual quest, so the Bible sets forth the way of salvation for each man today," Rep. Judd said. "It is not the business of the Church to run the State. It is the Church's business to discover and proclaim the eternally righteous laws of God and to send Christian men and women into politics to apply the laws of God and make them effective," concluded the Minnesota Congressman.

The American Council for Judaism in its annual Yom Kippur message, in September, condemned the action of the State of Israel in moving its capital from Tel Aviv to Jerusalem. "As Jews," the message stated, "we also recognize the religious shrines of our Christian and Moslem brethren in Jerusalem and call upon the United Nations to provide the required international control."

A postage stamp showing the open Luther Bible of 1534 is one in a special set of five stamps which the Austrian post office issued October 30. The stamps were designed to support a drive for reconstruction of the Evangelical School at Karlsplatz, Vienna.

Other stamps in the set depict Johannes Kepler, famous Evangelical school teacher of Reformation times in Austria; the oldest Evangelical school building in the country, the so-called Bummerlhaus in Steyr; Theophil Hansen, the builder of the school at Karlsplatz; and the school itself in Karlsplatz.



RNS PHOTOS

DENA, CALIF. — The 23d Psalm was de- in the Lutheran Hour's entry in the Janu- 1954, Tournament of Roses parade. The bore a large cross of white chrysanthe- two florally decorated harps, and an over the figure of Christ holding a lamb. e Shepherd's feet two lambs stood near l of orchid chrysanthemums.

RACINE, WIS. — The local Walther League entered in the "Pageant on Wheels," sponsored by the Downtown Association of Racine, the float of the Three Wise Men on their way to Bethlehem to see the Infant Jesus. Despite rain, some 15,000 spectators huddled under umbrellas to watch the city's first torchlight Christmas parade.

CEDAR RAPIDS, IOWA. — The Parent-Teachers Association of Trinity School featured the universality of Christmas in a prize-winning entry in the city's annual Christmas parade. A green-and-white globe, the star o Bethlehem, and herald angels very beautifully portrayed the theme of the float, "CHRIST is CHRISTmas in ALL Lands."

At a Reformation Song Festival, Saturday, October 31, at 8:00 P. M., in Trinity Church, Toronto, Ontario, Canada, eight local Lutheran choirs sang "A Mighty Fortress Is Our God" in seven languages: English, German, Estonian, Slovak, Latvian, Lithuanian, and Finnish. Each Sunday, Trinity Church (the Rev. A. F. Pollex, pastor) has services in English, German, and Estonian.

In 1954 more than 25,000,000 copies of the Scriptures will be published or circulated throughout the world, but the real need is twice that number, Dr. Gilbert Darlington, treasurer of the American Bible Society, told the Advisory Council at its 35th annual meeting, held in New York City. In the last century and a half the 24 national Bible groups associated in the United Bible Societies have distributed, donated, or sold below cost more than 1,200,000,000 copies of the Scriptures in about 900 languages and dialects. About 19 per cent of the copies were New Testaments; about 15 per cent, whole Bibles; and the rest, separate Gospels or books of the Bible.

In staunchly Moslem Egypt, courses in Christianity will soon be introduced in government-run schools. The move is one of the recent steps which President Mohammed Naguib's military regime has taken to eliminate religious discrimination. Formerly only Islam has been taught in government schools. Under the new policy, during the same periods when Moslem pupils are studying their religion, Christian students will receive Christian instruction. A committee of Coptic Orthodox and Evangelical churchmen has prepared the curriculum and textual material.

The executive board of the West Virginia Baptist Convention encouraged 1,500 delegates, who convened at Huntington in October, to urge worthy and capable members of their churches to become active in politics and to urge the Church's constituency to support members who offer themselves for public office. "It is only if we bring to bear our influence into this field that there can be a better opportunity for a better standard of leadership in government," the board said.

Pope Pius XII dedicated in October the new $4,000,000 building of the North American College in Rome. In the 94-year history of the North American College, the number of American priests has risen from 2,500 to 45,000, the Pontiff said. The college is a national seminary operated in Rome by the American hierarchy for the training of American priests. Students are handpicked by bishops of the U. S. dioceses from which the students are sent to the Roman seminary. U. S. alumni paid for the $350,000 chapel in the college building, erected on Janiculum Hill overlooking the Vatican. The new building will accommodate 311 seminarians.

Dr. Joseph M. Dawson, addressing the 77th annual session of the District of Columbia Baptist convention, November 16, on "Waging the Battle for Religious Liberty," said that his seven years as executive director of the Baptist Joint Committee on Public Affairs afforded him the highest privileges of his life. Dr. Dawson is retiring from the committee, which represents 17,470,111 Baptists in the U. S.

"If religious liberty in the past has been purchased at great price, its maintenance in the present is still one whirling adventure," Dr. Dawson stated. "When the four major conventions established this committee, they adopted a Baptist bill of rights, declaring for separation of church and state and no tax funds for churches. Each voting Baptist pledged that . . . he would work for absolute religious liberty for his Jewish, Catholic, and Protestant neighbors and everybody else. This, the Baptists realized, would present difficulties. One of the most difficult things in a positive effort to uphold American constitutional church-state separation is the superficial disposition of many to construe it as an attack on some church's faith or worship. That, of course, is unfair, and due to plain ignorance or willful misrepresentation. . . . We do not consider it bigotry to condemn religious persecution of any faith in Communist countries. Why should it be thought bigotry to denounce it in Roman Catholic countries like Italy, Spain, or Colombia?"

Among areas where Baptists are currently seeking to bear witness on the basis of religious liberty are: "Kentucky, where citizens' committees are suing for ouster of priests and nuns who are allegedly teaching their sectarian faith in 25 public schools.

"Phoenix, Ariz., where it is proposed to donate 20 acres of government-owned land to Brophy College for a Jesuit university.

"The U. S. Congress, where investigating committees have listened to charges that the bulk of Communist subversives are to be found among the Protestant clergy; Baptists do not object to the arraignment of individuals on sufficient evidence, but . . . feel that here is an invasion by the state of sacred areas of the churches.

"The court of American public opinion, where Roman Catholics and some Protestants — even a few Baptists — are trying to reinterpret the First Amendment to the Constitution, contrary to tradition and highest judicial decisions, in a manner to justify financial aid from the government for the churches, to the serious injury of free religion."

A new mission at Beave Minn., headquarters for the T Industry, was organized in Aug Mount Olive Church, Duluth, th Walter H. Bouman, pastor. Beav one of the new mid-century c expected to have a population o by 1957. Until recently the to was a timber area.

Services are conducted ever day afternoon at four o'clock schoolhouse. Though the new c gation has only 25 communican tendance at services is "good," Bouman, who serves the missio miles from Duluth, reports.

The Taconite Industry pr low-grade ore for shipping.

ANNOUNCEMEN

Ordinations and Installation

CANDIDATE

Ordained and Commissioned:

Mahler, Kenneth, Wollaston, Mass., as ary in the Atlantic District (Weymou by Elmer A. Kettner, Nov. 29.

PASTORS

Installed:

Bartz, Robert, Immanuel, Danville, Dr. E. Berthold, Dec. 6.

Borth, R., Peace, Overland, Mo., by M. S Dec. 6.

Brand, Adolph, Zion, New Salem, N. I Norman E. Brauer, Dec. 6.

Brandt, Lawrence W., St. John, Salt La Utah, by John F. Hennig, Dec. 6.

Feuerstein, Charles P., Holy Trinity, N. J., by M. A. Berner, Dec. 6.

Gerken, Theodore, St. John, La Grange, P. H. Scheer, Dec. 6.

Halter, Howard, Professor, Concordia C Institute, Bronxville, N. Y., by George Dec. 1.

Hauser, John, Zion, near Sebeka; Im near Sebeka; Nimrod, Nimrod; Mi K. H. Mueller, Nov. 22 and Nov. 29.

Heinicke, Edward F., Timothy, Council Iowa, by G. W. Lobeck, Nov. 29.

Kretzmann, Paul L., St. Peter, Waym Ind., by Roy E. Guelzow, Nov. 29.

Kringel, Edwin H., Pilgrim, Baltimore, Pres. Rudolph S. Ressmeyer, Dec. 6.

Krueger, A. E., Immanuel, Leland, Mich Paul, Good Harbor, Mich.; Bethlehe Arbor, Mich., by E. A. Hessler, Nov.

Lammers, Richard M., St. John, Alta, I Richard Lammers, Jr., Dec. 6.

Lohrmann, Kurt T., St. Stephen, Detroit by Conrad J. Engelder, Dec. 6.

Paul, Martin, Good Shepherd, Las Vega by Theo. E. Hoelter, Dec. 6.

Plagens, Robert, St. Martin, Anamoose, by C. R. Klinkenberg, Nov. 29.

Rasch, Arthur, Trinity, Friedheim, Mo., Kaltwasser, Nov. 29.

Rossnagel, Jacob, St. John, near Roblin Can., by H. Pruefer; Hope, Grandview Can., by J. H. Meichsner, Dec. 6.

Sabo, Andrew, Zion, Wichita, Kans., b Deffner, Nov. 1.

Schomberg, Elmer, Peace, Jud, N. Dak tional charge), by N. F. Spomer, Nov

Schuett, E. A., St. John, Plato, Minn., b Ritz, Dec. 6.

Spitz, Paul Ph., St. Stephen, St. Louis, E. J. Saleska, Dec. 6.

Stahmer, H. D., Christ, Churdan, Io W. G. Schultz, Dec. 6.

Warneke, Anton C., Redeemer, Racine, E. H. Schmidt, Dec. 6.

Wiebel, Edwin, McMicken Heights, Wash., by R. Spannaus, Dec. 6.

Young, Rufus L., Mount Calvary, Okla. (an additional charge), by Phili haas, Nov. 29.

TEACHER

Installed:

Brinkman, Norman H., Lutheran High Denver, Colo., by Paul G. Hansen, N

Ground Breaking

Orlando, Fla. Trinity, new Youth Oct. 18.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Cornerstone Laying

rd, Minn. Zion, new church, Nov. 29.
ttesville, Va. Immanuel, new church and
sh hall, Nov. 22.
Meadow, N. Y. Calvary, new church,
8.
ll, Idaho. Christ, new church, Nov. 22.

Dedications

ro, Ind. Trinity, new parish hall, Nov. 15.
rt, Ill. Redeemer, new church, Dec. 6.
ond, Ind. Trinity, new church and parish
Nov. 15.
ter, N. Y. Alpha, new chapel for the
Nov. 22.

Anniversary

ro, Ind. Trinity, the 50th, Nov. 15.

Official Notices

e Pastor A. C. Gerni, Orange, N. J., has
ed a call into another District, *Pastor*
. *Kavasch* of Verona, N. J., has been ap-
t as Visitor of the Newark Circuit. —
IPPE, *President*, Atlantic District.

Rev. Roland Frantz has been appointed
of Circuit 14 to replace the Rev. O.
ein, who accepted a call into another
— CARL H. BENSENE, *President*, North-
strict.

Call for Nominations for the cant Professorship at Springfield

gregations of Synod are requested to
te qualified candidates for the vacancy
xisting in the faculty of the Springfield
ry.

lidates should be sound theologians with
xperience in the practical ministry and
the aptitude to teach students of mature

man to be called is to be especially
ed to work in the fields of Practical
gy (Pastoral Theology and Parish Ad-
ation) and Social Science (Sociology
conomics).

nominations with characterizations of
ndidates should be sent to the Secretary
Board of Control within four weeks
he publication of this announcement. —
SELCKE, D. D., *Secretary*, Board of Con-
0 W. Monroe St., Petersburg, Ill.

ominations for the Presidency ncordia College, Edmonton, Alberta, Canada

C. F. Baase, New Westminster, B. C.:
nated by St. John's, Hamlin, N. Y.
. Beiderwieden, Vancouver, B. C.: Trin-
Duncan, B. C.; Grace, Camrose, Alberta;
st, Mellowdale, Alberta; Grace, Edmon-
Alberta.
H. G. Bredemeier, M. A., Fort Wayne,
Pilgrim, Oakland, Calif.
. Eichenlaub, B. D., Lethbridge, Alberta:
e, Brooks, Alberta; St. John's, Trochu,
rta.
. J. Fritze, M. S., St. Louis, Mo.: Saint
s, Austin, Tex.
. Gabert, Vancouver, B. C.: Emmaus,
ntview, Alberta; St. Paul's, Creston, B. C.;
vah, Calgary, Alberta; Trinity, Pincher
k, Alberta; St. John's, Wembley, Alberta.
R. W. Griesse, M. A., Seward, Nebr.:
aul's, Concordia, Mo.
. H. Haake, San Francisco, Calif.: Beth-
n, Boeuf Creek, New Haven, Mo.; Beth-
n, Bruderheim, Alberta.
aul Hansen, Denver, Colo.: Peace, Spruce
e, Alberta; St. John's, Beach Corner,
rta; Immanuel, Tomahawk, Alberta.
Hoelter, Visalia, Calif.: Mount Calvary,
ry, Alberta.
. E. Klann, Ph. D., Bayside, N. Y.: Saint
's, Claresholm, Alberta.
. Klug, M. A., B. D., Kalispell, Mont.:
anuel, Lethbridge, Alberta.
W. Koehler, B. D., Winnipeg, Manitoba:
aul's, Nanaimo, B. C.
. E. Meinzen, Canton, Ohio: St. Mat-
's, Stony Plain, Alberta; Redeemer,
ipeg, Manitoba.
. G. Merkens, M. Th., Ph. D., St. Louis,
St. Peter's, Edmonton, Alberta.
A. Otke, Canadian Army: Trinity, Bis-
k, Alberta.
C. Otto, M. A., Concordia, Mo.: Saint
s, Winslow, Nebr.
larence Peters, Th. D., St. Louis, Mo.:
anuel, Grand Forks, N. Dak.
Rev. W. A. Raedeke, Collinsville, Ill.: Zion, Peace Hills, Alberta; Redeemer, Didsbury, Alberta; Immanuel, Brightview, Alberta.
Rev. A. F. Reiner, Oliver, B. C.: Hope, Victoria, B. C.
Prof. A. R. Riep, B. Ed., Edmonton, Alberta: Bethlehem, Vancouver, B. C.; Zion, Litchfield, Ill.
Rev. George Rode, Saskatoon, Sask.: Grace, Middle Lake, Sask.; Trinity, Middle Lake, Sask.
Rev. F. Schole, Fort Saskatchewan, Alberta: St. Peter's, Leduc, Alberta.
Prof. W. G. Sohn, B. A., B. D., Fort Wayne, Ind.: Zion, Wetaskiwin, Alberta.
Rev. W. Wangerin, Grand Forks, N. Dak.: Bethany, Chicago, Ill.; Holy Cross, St. Louis, Mo.

Any recommendations, protests, or additional information concerning these candidates should be addressed to the undersigned within thirty days after the appearance of this notice. — CLARENCE C. KUHNKE, *Secretary*, Board of Control, Concordia College, Edmonton, Alberta, Canada.

Nominations for the Presidency of St. Paul's College, Concordia, Mo.

Rev. Herbert Berner, Cincinnati, Ohio. Nominated by St. Stephanus, St. Paul, Minn.
Rev. Kurt Biel, Wellston, Mo.: Bethel, University City, Mo.; St. Paul's, Austin, Tex.
Rev. Walter G. Boss, Portland, Oreg.: Christ, Minneapolis, Minn.
Rev. Edgar A. Brammer, Cedar Falls, Iowa: Holy Cross, Emma, Mo.
Prof. Herbert Bredemeier, Fort Wayne, Ind.: Zion, Portland, Oreg.
Prof. Henry J. Eggold, Jr., Springfield, Ill.: Zion, Corder, Mo.
Rev. Wilbert J. Fields, Ames, Iowa: Trinity, Norborne, Mo.; Trinity, Jefferson City, Mo.; Mt. Olive, Milwaukee, Wis.; Immanuel, Toledo, Ohio
Rev. Edwin J. Fritze, St. Louis, Mo.: Christ, St. Louis, Mo.; Holy Cross, St. Louis, Mo.
Rev. Albert W. Galen, Carlinville, Ill.: Grace, Lexington, Mo.; Mt. Olive, Milwaukee, Wis.; Messiah, St. Louis, Mo.
Rev. A. O. Gebauer, Granite City, Ill.: Our Savior, Chicago, Ill.
Prof. Norman F. Gienapp, Concordia, Mo.: Atonement, Florissant, Mo.
Rev. Wm. Graumann, Riverside, Calif.: Holy Cross, North Kansas City, Mo.
Prof. Reinhold W. Griesse, Seward, Nebr.: St. Paul's, Winslow, Nebr.
Rev. Louis W. Grother, Kalamazoo, Mich.: Trinity, Traverse City, Mich.
Prof. Karl W. Keller, Portland, Oreg.: Zion, Blackburn, Mo.
Rev. Martin L. Koehneke, Austin, Tex.: St. Paul's, Concordia, Mo.
Prof. Fred Kramer, Springfield, Ill.: Mt. Olive, Milwaukee, Wis.; Immanuel, Waverly, Mo.
Rev. Lambert J. Mehl, Minneapolis, Minn.: Immanuel, Grand Forks, N. Dak.
Rev. Gerhard C. Michael, Hankinson, N. Dak.: Our Savior, Des Moines, Iowa
Rev. R. C. Muhly, Twin Falls, Idaho; Redeemer, Fort Wayne, Ind.
Rev. Walter D. Oetting, Waterloo, Iowa: Immanuel, Charlotte, Iowa
Prof. Lando C. Otto, Concordia, Mo.: Holy Cross, Emma, Mo.
Rev. Erwin L. Paul, Forest Park, Ill.: Mt. Olive, Des Moines, Iowa
Rev. Clarence Peters, Th. D., St. Louis, Mo.: Hope, St. Louis, Mo.; Immanuel, Higginsville, Mo.
Rev. Elfred L. Roschke, St. Louis, Mo.: St. Paul's, Sedalia, Mo.; First Lutheran, Little Rock, Ark.
Rev. Herman Scherer, Chattanooga, Tenn.: St. Matthew's, Concordia, Mo.
Rev. Edward H. Schroeder, Maplewood, Mo.: Trinity, North Little Rock, Ark.
Rev. Arnold T. Wangerin, Milwaukee, Wis.: Mt. Olive, Milwaukee, Wis.; Trinity, Alma, Mo.
Rev. Erhardt P. Weber, West Lafayette, Ind.: Emmanuel, Van Wert, Ohio
Rev. T. A. Weinhold, Kansas City, Mo.: St. Paul's, California, Mo.

Additional recommendations and statements concerning the qualifications of these candidates are to be filed with the secretary of the Board of Control by Wednesday, January 20. The election from this list is planned for the next day. — REV. O. G. TIEMANN, *Secretary*, Board of Control, St. Paul's College, Concordia, Mo.

Election Result

The Rev. Allen H. Nauss has been called as associate professor in the Department of the Humanities, St. Paul's College, Concordia, Mo. — O. G. TIEMANN, *Secretary*, Board of Control, St. Paul's College, Concordia, Mo.

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Changes of Address

Pastors:

Bailey, C. R., 2511 S. Broadway, Denver, Colo.
Bartell, T. R., R. 4, Bay City, Mich.
Beto, Prof. George J., 3400 East Ave., Austin 51, Tex.
Bluhm, Gerhardt, 225 W. Douglas, South St. Paul, Minn.
Boettcher, Frederick, 342 Frame Ave., Waukesha, Wis.
Bollow, H. E., c/o Rev. E. Helms, Box 267, Fort Myers, Fla.
Borth, R., 9624 Lilly Jean Drive, St. Louis 21, Mo.
Brandt, L. W., 1024 S. Fifth East, Salt Lake City, Utah
Brauer, F. E., Scotland, S. Dak.
Falsken, George C., R. 2, Schulenburg, Tex.
Foelber, Prof. Elmer E., 719 Busch Terrace, Webster Groves, Mo.
Frantz, Roland A., 2006 Franklin Ave., Olympia, Wash.
Gerni, Alfred C., 422 Ninth St., Logansport, Ind.
Grimm, Victor H., Waldenburg, Ark.
Hess, J. Ralph, 619 S. Braddock Ave., Pittsburgh 21, Pa.
Heumann, A. E., 22313 Tireman, Detroit 28, Mich.
Hohengarten, J. H., 7935 Seventh, Downey, Calif.
King, Robert, *c. r. m.*, 482 College St., Asheville, N. C.
Knoke, William, *em.*, 308 E. 24th, Hays, Kans.
Kristo, Arne L., 1558 Broadmoor, Port Credit, Ont., Can.
Lammers, R. M., R. 3, Alta, Iowa
Linn, Louis A., 1154 Larke, Rogers City, Mich.
Ludwig, Paul, Jr., 117 W. Chauncy St., Brenham, Tex.
Mackensen, Robert W., 2226 Rusk St., Madison 4, Wis.
Mehringer, William G., 7302 Whipple St., Pittsburgh 18, Pa.
Meyer, Chaplain Arthur W., 839th Eng. Avn. Btn., APO 77 c/o P. M., San Francisco, Calif.
Miller, Robert, 12250 Fort St., Wyandotte, Mich.
Nissen, Christian J. A., Box 123, Grandin, N. Dak.
Oberheu, G., 910 W. Delaware, Fairfield, Ill.
Reichwald, Glenn E., 223 Second St., E., Redfield, S. Dak.
Ruff, J. H., 521 Homestead Road, La Grange Park, Ill.
Runge, R. G., *em.*, 3640 W. 29th Ave., Denver 11, Colo.
Schiefelbein, Herbert, 8807 S. E. 39th Ave., Portland, Oreg.
Schutz, E. T., *c. r. m.*, Burns, Wyo.
Twietmeyer, Arvin, 2816 32d Place, S. W., Birmingham 11, Ala.
Wentzel, Chaplain Ernest F., Office of the Chaplains, T. I. C., Fort Benning, Ga.
Wenger, W. A., 8114 W. Main St., Belleville, Ill.
Westcott, Edw. A., Sr., *c. r. m.*, 10216 N. 12th Ave., Phoenix, Ariz.

Teachers:

Grams, Prof. A. Kurt, 2644 N. 76th Ct., Chicago 35, Ill.
Hillert, Richard, 529 S. Sixth Ave., Wausau, Wis.
Hinrichs, Vance, 1025 14th Ave., S., Fargo, N. Dak.
Luebke, F. J., *em.*, 9123 Broadway, Temple City, Calif.
Luehmann, J. A., 725 Wall, North Mankato, Minn.
Petersen, Raymond, 111 W. Chauncy St., Brenham, Tex.
Schmiel, William, *em.*, 701 S. Eighth St., Watertown, Wis.
Witte, Paul G., 225½ S. Fourth St., Aurora, Ill.

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